

### Enthusiasm

It is getting to be an unfashionable frame of mind. Cultivated people look askance upon any such exuberance of spirit. Your preacher in an up to-date pulpit before a modernized congregation must repress the fiery outflow of his soul when some sublime similitude of truth stirs it in all its depths. He had far better risk being dull than risk the display of enthusiasm. And so he is dull. A monotone gospel falls from his very deliberate lips. Truths, hopes, joys, revelations, that kindle celestial angels into brighter flame, are only pulled to pieces in his cold analysis, as a botanist would pull a beautiful flower to pieces, and give unsympathetic names to its several parts. And thus thru sermon and prayer drones the carefully modulated voice, intent to give none offense to cultured ears; intellectual it may be, but soul less, suppressing the yearning heart, and quenching the generous fires of heavenly enthusiasm.

On the other hand, mere shouting, clamorous noise and violent gesticulation, is not enthusiasm. There is considerable distance between perspiration and inspiration, yet inspiration is apt to induce perspiration, particularly if it is the kind that drives a man to noble task, some great work, and taxes all his powers of body and mind. If we have confounded inspiration with enthusiasm, we have not made a very large mistake. They are brothers in kin. They occupy the relation of cause and effect. Our inspirations, if we have any, enthuse us if we let them. Poor and weak and ineffectual is the life that has no inspiration, no divine enthusiasm, no zeal (using a sacred synonym) that consumes us. "The zeal of thine house hath eaten me up." Of such a flame, intense, unquenchable, unremitting, magnificent, was the enthusiasm that marked the tremendous ministry of three years,—years pivoting the lever of history, the flow of the ages, the destiny of the world,—those three marvelous years that stretched between Jordan and the Cross.

Thou child of God, thou co-worker of Jesus, thou heir of eternal life, thou traveler to the heavenly Jerusalem, kindle in that dull soul of thine a flame that will consume it, and yet glorify it; a flame like unto that at the burning bush, gloriously to make that soul of thine to shine in the world, beautiful in love, irresistible in righteousness.

### Walking With God

"And Enoch walked with God, and he was not, for God took him." Genesis is a record of wonderful personalities, of Adam and Eve, the father and mother of all living, of Cain the first murderer; of Abel the first martyr; of Tubal the first artificer; of Methuselah the millennarian, of Noah the builder of the ark and survivor of the deluge; but most remarkable of all, of Enoch who first escaped death. How above and beyond all merely human distinction stand those two men, Enoch and Elijah, who found other than the usual road to immortality, who were swallowed up of heaven, bodily, not knowing the languishment of old age, of weakness, of disease, and death. Glorious beyond all imagination is such an exit from the world, and yet it is hardly less glorious to die in the Christian faith of immortality, exulting toward heaven, assured of eternal life. Thousands there

are who come thus to their end of this earthly journey, fear and doubt vanished away, love and peace filling the heart, the darkness of the tomb swallowed up in the sublime resurrection glory. But Enoch traveled a peculiar road here ere he disappeared in a blaze of light heavenward. And so these who die in our sight as if they were setting out upon a triumph. "He walked with God." These "walk with God." It is a way, a journey, straightened, narrow, in the sense that very many things are excluded from it, many companionships, many lusts, many ambitions, many liberalities, many tolerances, much that the world calls broadmindedness.

A very serious and difficult thing to do, this walking with God. "How can two walk together unless they be agreed." If a man will for a moment inquire within himself at what points, or at what point, or if there be any point at all in his life, where he is in such perfect agreement with God that it can be said he walks with God, perhaps a wide divergence may dawn upon his conscience. Beyond the outer fact of mere intellectual assent to the divine claims upon obedience, is that temple of the daily life, the inner life, where God dwells, if he dwells with us at all; where God walks, if he walks with us at all, and where we must walk with God in oneness of spirit and purpose, in faithfulness and love, and in the splendid enthusiasm of that well of life within us, springing up into the life everlasting.

### Will You Try to Remember?

*First*, to send no money to the Editor unless you want to do the unheard of thing,—make him an outright donation. Send money with all business matters to the Brethren Publication Board, or if that name takes too much of your time to write, then address A. H. Lichty who is a member of the Board, and the legally constituted secretary. The Board has very kindly relieved the Editor from all the business transactions of the office. Brother Lichty now takes care of that and does it well. All matter intended for publication should be addressed either BRETHREN EVANGELIST, or to A. D. Gnagey. Will you please take time to learn this first lesson well?

*Second*, that we now mail the EVANGELIST on Wednesday of each week, which means that your manuscript must reach us not later than Saturday or it can not be published the following week. This applies to church news, mission items and reports, and to communications of all kinds affected by the element of time, that is such matter as age renders "stale" or valueless. Contributions are often held over for several weeks and sometimes months, because as a rule they are as good a month later as when written. If you want your communication to appear in the EVANGELIST the week following the one when it is mailed, it is absolutely necessary that it should reach us on or before Saturday of the same week. According to the present arrangements the forms are made up by Monday noon, that is all the matter for that number of the paper, excepting of course the editorials, must be in type by Monday noon. Our morning mail does not reach us before nine or ten o'clock, and you can readily see that we can not depend on what copy may come in Monday morning. Prepare your church news earlier in the week, say Monday or Tuesday, or not later than Wednesday, and mail it as